



Bristol Cathedral

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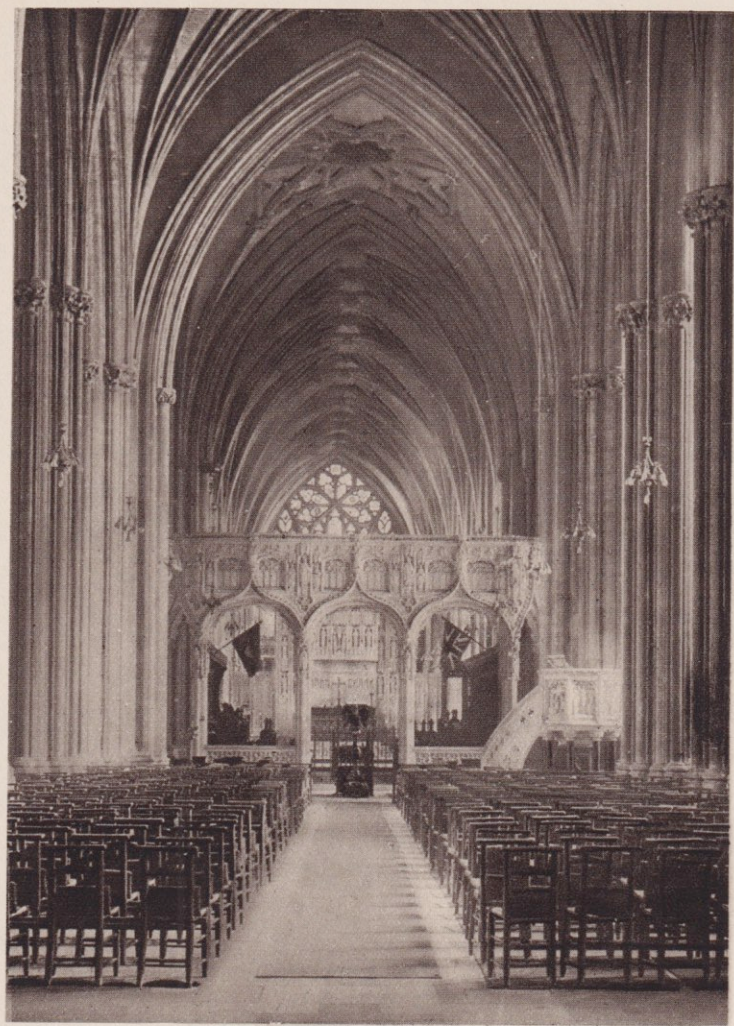
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BRISTOL CATHEDRAL

Its History
Architecture
Associations
and Mission

EDITED BY

E. A. BURROUGHS, D.D.

DEAN OF BRISTOL

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*All profits on the sale of this
book will be devoted to the
Cathedral Renovation Fund*

P R E F A C E

By the DEAN OF BRISTOL

THERE seems to be room, and need, for a short and easily accessible account of Bristol Cathedral, were it only because of the ignorance about it which one meets outside Bristol itself. After I was appointed Dean I was perpetually asked was there any Cathedral, and even what diocese I should be in ; while others, by way of exhibiting superior knowledge, said they supposed St. Mary Redcliffe was the Cathedral, or surmised that, like Birmingham, Chelmsford, and other modern sees, we were making the best of an ordinary parish church. So much has the See of Bristol suffered, in the casual public eye, from being held in plurality with Gloucester from 1836 to 1897, its Cathedral being thus involved in its temporary partial eclipse.

Yet, as a Cathedral, it has had its own continuous life since 1542, as the list of its thirty-four Deans on page 52 will shew. And, though overshadowed architecturally by its glorious neighbours at Wells and Gloucester, it can boast unique architectural features and a wealth of interesting detail which it takes time to find out. No less an authority than Pugin, writing to a friend in 1833, found in it "many things deserving most particular attention," and goes on :—

This Cathedral has been generally overlooked as undeserving of notice, but the fact is that there are parts about it equal to anything in the country. The groins of

PREFACE

the aisles, the carving in part of the stalls, the vestry (i.e. Sacristy), the tombs in the aisles round the choir, the great east window, the Norman entrance to the Chapter House from the cloisters, all are most interesting, and to real Gothic men, like you and me, it affords a great treat. The east window is so truly beautiful that I have just marked out the tracing of it for you. The original glass is still in it, and the effect is wonderfully rich and varied.*

Not being the Cathedral of a county, it has missed the historical treasures of some other Cathedrals; but it has compensations in being the Mother Church of what was once the second city in the kingdom and a creative centre of imperial enterprise. If the pages which follow serve to open the eyes of non-Bristolians, they are also calculated (one may hope) to warm the hearts of Bristol citizens, whose civic patriotism is one of their most marked and laudable qualities.

To chapters devoted to the history, associations and architecture of the Cathedral two are added of a less usual sort. One seeks to explain what, historically, a Cathedral is; the other to suggest what, in days so different from those which created the Cathedrals and their system, the Cathedral of a great city can still try to be and do.

Let me express my thanks for the help of my colleagues and of Mr. Roland Paul, our very able architect, in compiling this little book, and to the Sub-Dean for helping to edit it. Many will value it the more because one chapter comes from Canon Alford, in whose death last January the Cathedral lost one who, in different capacities, had loved

* Letter to Mr. Osmond, Oct. 27, 1833.

PREFACE

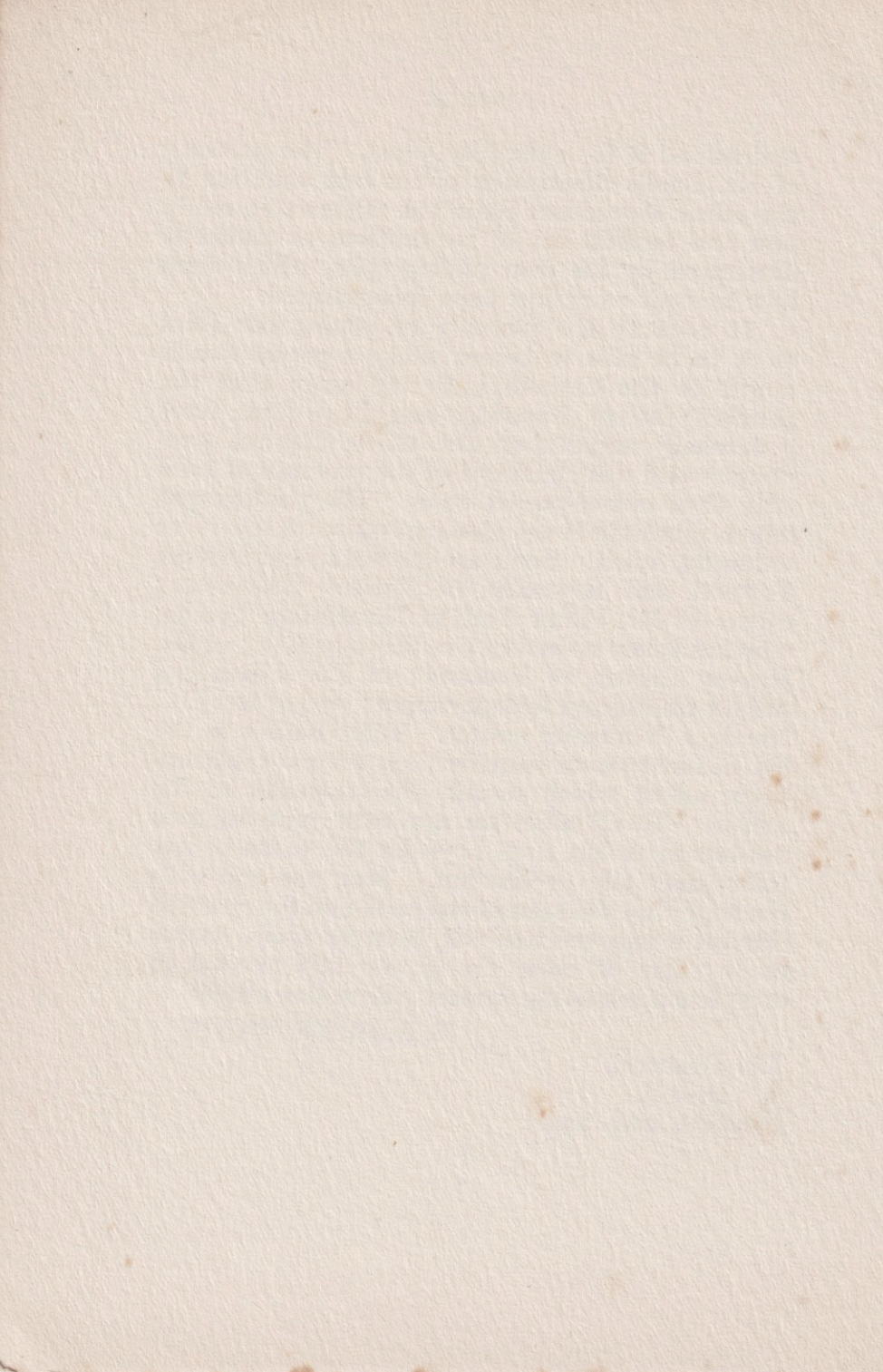
and served it for over fifty years. The modesty of Mr. Paul's description of his own addition to the fabric should not blind the visitor to a really fine and faithful bit of restoration, as modestly illustrated by his own photographs, which shew how ancient work has been incorporated.

It adds to the pleasure of issuing our joint work to be able to record that its production is a gift to the Cathedral, in the sense that the printers, Messrs. Partridge and Love Ltd., have generously undertaken the whole risk of production and will claim out of the proceeds of sales only their out-of-pocket costs. The photographs which illustrate it are also expressive of the same voluntary spirit. Some are the work of Professors Fawcett and Reynolds, of Bristol University; others of Mr. Victor Turl, of Drawbridge Studio, who has taken no end of trouble to help us; of Mr. Harvey Barton, of Redland; of *The Times and Mirror* photographic department; and of Mr. J. C. North, a Yorkshire visitor. Their initials in the list of illustrations identify their several contributions, all of which remain the copyright of the artists. To all alike we are most grateful, and not less so to Mr. Fred Love for the pains he has taken over the production. May one end with the hope that the sales of the book and the renewed interest it may quicken will, between them, enable us to clear off soon the £6,000 still needed to complete a relatively modest renovation scheme?

E. A. BURROUGHS.

The Deanery,
Bristol.

December 2nd, 1924.

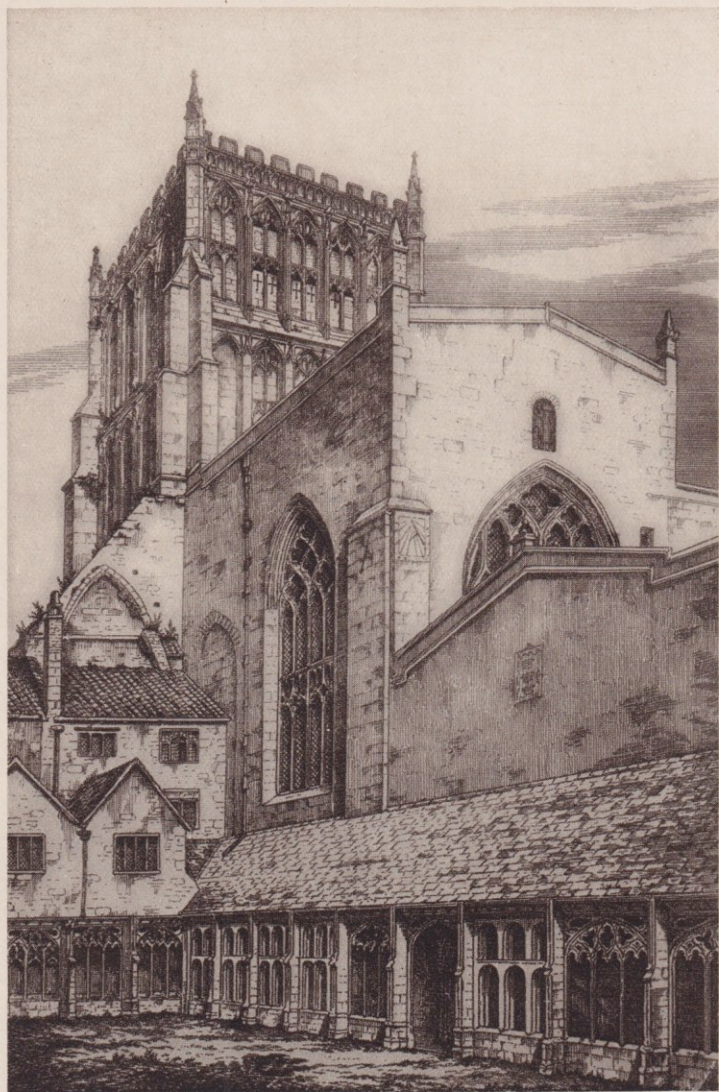


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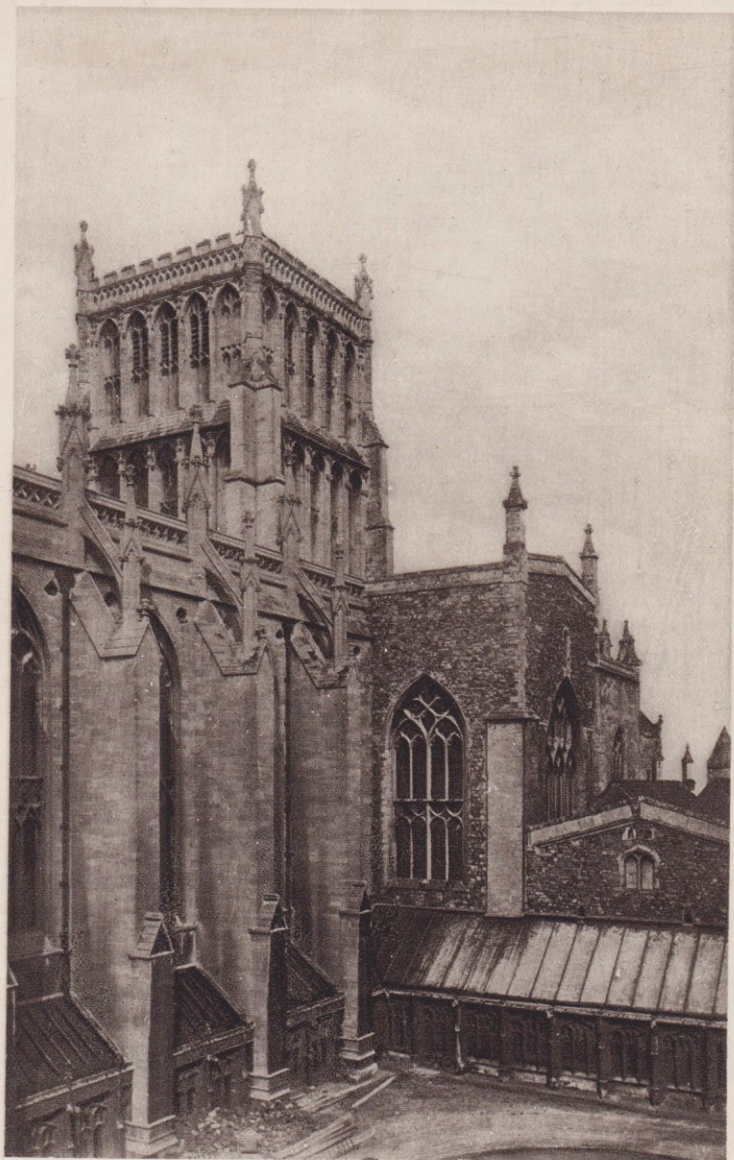
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CENTRAL TOWER AND CLOISTERS

1799



CENTRAL TOWER AND CLOISTERS

1923

CATHEDRALS AND CATHEDRAL BODIES

By CANON FLETCHER, D.D.

(*Sub-Dean*)

THE word "Cathedral" is an adjective applied to any church in which a Bishop has his *cathedra* or seat. In the earlier Middle Ages, partly, perhaps, owing to the influence of monastic precedents, but largely from utilitarian considerations, the Bishop was surrounded by a body of presbyters, who lived with him, sharing the property which maintained him and taking their part in the worship and work of his church and diocese. From the sixth century onwards such clergy are mentioned as canons (*canonici*), in respect of their being inscribed on the *canon*, or register, of the church. On a vacancy in the see, they performed, from the twelfth century onwards, the function, once shared by a larger body, of electing the new Bishop.

They were not all regulars, i.e. members of monastic societies, but, during the "dark ages," various causes brought it about that some English Cathedrals were staffed by monks. This was the case at Canterbury, Durham, Ely, Norwich, Rochester and Winchester. In these dioceses the Bishop took the place of the Abbot, and the chief monastic official was the Prior. Meanwhile, the other Cathedrals, such as Chichester, Exeter, Hereford, Lincoln, St. Paul's, Salisbury, Wells, and

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York, were in the hands of "secular," i.e. non-monastic clergy. By the end of the eleventh century the old intimate relation with the Bishop was considerably weakened. The Cathedral clergy came to hold property of their own, separately from him. The close, containing many mansions, took the place of the one common house. The direction of the Cathedral church passed more and more out of the Bishop's hands, until, partly perhaps because a mediaeval Bishop had so many other occupations, partly because friction was bound to arise when a non-monastic Bishop was at the head of a conventual Chapter, pledged to a particular rule, the Bishop tended to become no more than a "visitor"* in the Church which contained his cathedra.

What the Prior was to the monastic societies the Dean was to those which were secular—the head of the body. In either case the governance was constitutional, the Chapter (*capitulum*, the synod of members of the society) having its part therein. In early days the Dean was elected by the Chapter, and with a greater freedom from external interference than was allowed to the members in their election of their Bishop.† The name of Dean (*Decanus*) was borrowed from the the Benedictine system, in which it meant a senior monk placed over ten others. The rights and duties of Deans have never been clearly defined, but the latter include a general supervision of the whole Cathedral body and their work.

* The word means, technically, an occasional inspector.

† Henry VIII assumed the patronage of the deaneries in all Cathedrals founded or re-founded by him, but it was only in 1840 that the Crown became patron of all deaneries.

CATHEDRALS AND CATHEDRAL BODIES

In the latter part of Henry VIII's reign, the monasteries attached to the Cathedral churches were dissolved along with the other monasteries, and the Cathedrals re-founded with Deans and companies of secular canons. At the same time six new dioceses were founded; Cathedrals were created for them out of the churches of dissolved abbeys, and these were endowed out of the monastic property. The six were Bristol, Chester, Gloucester, Oxford, Peterborough and Westminster. These two groups of Cathedrals are together known as Cathedrals of the new foundation. They stand in contrast with those which, having never been monastic, were unaffected by Henry's action, and are known as Cathedrals of the old foundation. In the statutes given to the new-foundation Cathedrals, the Bishop is explicitly assigned the position of Visitor.

There are various differences between the two groups, as well as between different units in each group. One point of contrast is that, in Cathedrals of the old foundation, the non-residentiary canons are members of the ancient body from which the residentiaries were gradually differentiated. They form a "greater Chapter" and, until 1840, received certain emoluments. In Cathedrals of the new foundation, on the other hand, there were no non-residentiary canons until 1840, when the Bishops of the dioceses possessing such Cathedrals were authorised by Act of Parliament to appoint, each of them, twenty-four honorary canons. These, however, are not members of any greater Chapter.

Except for certain rights reserved to members

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of the greater Chapters, Cathedrals, whether of the old or of the new foundation, are governed, according to their statutes, by the Dean and residentiary canons, who form the corporation known as the Dean and Chapter.* In this respect such churches have a collegiate character and differ from parish churches, which are directed by a rector or vicar. They differ also in that, while the labours of the parish clergy are, more or less, confined to their parishes, it was always contemplated that those of Cathedral clergy should have a wider sphere. With their routine duties they enjoyed at all times a considerable freedom. They could devote themselves to learning and they could hold, in addition to their stalls, various posts, including benefices. In the later middle ages this freedom was often abused. But in some cases, at least, it tended to the promotion of learning. From the sixteenth century onwards, deans and canons have been specially charged by authority to be diligent in preaching, whether in their own, or other, churches. They have frequently been the authors of valuable theological books. It may be said that preaching and teaching are their special functions in the English Church.

As to other duties, in Cathedrals of the old foundation, different canons hold the offices of Precentor, Chancellor (or Master of the Schools), and Treasurer. In those of the new foundation, a minor canon is Precentor and there is no Chancellor, though, where there is a Cathedral School,

* Cf. the phrases "Prior and Convent" "Master and Fellows,"
"Treasurer and Benchers," "President and Council."

CATHEDRALS AND CATHEDRAL BODIES

provision is made for masters. But two canons are elected each year to the offices respectively of Sub-Dean (or Vice-Dean) and Treasurer. In all Cathedrals each canon is for certain months of the year "in residence"* and responsible for certain sermons and services during that time. According to very ancient custom, they are assisted by minor canons, or—to give them an older title—vicars choral, whose duty lies especially in intoning the prayers. There is also provision for singing men ("lay clerks") and choristers for the worthy rendering of the music, all having their places "on the Foundation" and forming part of the Cathedral body.

The codes of statutes given to the Cathedrals of the new foundation, were framed on one model, with slight differences of detail, and they reflect the transitional character of the period—1544—at which they were framed. They contemplate the Cathedral body as forming something like a religious community, while avoiding the excessive regulation of life which had characterised the dissolved monasteries and friaries. A common table was ordered and seems to have been maintained until the Civil War, when the clergy were turned out of their closes. A cook and a butler figured among the Cathedral servants. The Dean and canons were all to be resident for the greater part of the year, and the minor canons for the whole year. The latter were to maintain, with the choir, the daily, but not the night, offices of

* The term does not imply that he does not live near the Cathedral at all times. Each Cathedral now normally has four canons.

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the old service books, the Dean and canons officiating on festivals and being present at one, at least, of the services on ferial days. The services were clearly viewed, not as a provision for the common devotions of a congregation led by a minister, but as a continual offering to God by the Cathedral body on behalf of the absent laity.

As the Reformation proceeded, the Book of Common Prayer was issued and more than once revised. The daily offices were reduced to two, and the idea of vicarious worship almost discarded. Not that the Reformers rejected the idea of intercessory prayer or of the offering of praise and thanksgiving. But with the change of sacramental views went a change in the conception of clerical functions. The chantry priest disappeared. The preacher and pastor came to the front. The idea of the priest as a specialist in worship, retained to exercise his peculiar skill on behalf of the dead, or the absent living, was rejected. And to some extent, perhaps, the worship of a Cathedral body was felt to be analogous with this. The Convocation of 1603 prescribed that the residentiary canons should "sort and proportion the times of the year among themselves," and, having "resided" for their proper time, repair to their benefices. The intention seems to have been to break up such community life as there was, and encourage the members of the Cathedral body to become primarily parochial clergy. Some of the Cathedrals received new statutes during the seventeenth century. The policy of 1603 appeared in the church life of the next two hundred years. It was not satisfactory. There are tasks for clergy

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other than those of the parish priest. In 1840 it was made compulsory for deans to be "in residence" for eight months in the year, and for canons at least three. But the practice of holding livings along with Cathedral posts was not forbidden.

In recent times opinion on the subject has moved considerably. It is considered that Cathedral clergy should not hold livings—from which they must, inevitably, be too largely absentees. It is commonly recognised that they should devote themselves, primarily, to using the Cathedral church, partly in a revised form of the more ancient way, partly as a centre for common worship and teaching, which may meet the wants of all sorts and conditions of Christian people; secondarily, to preaching and instruction, given in other churches, and by means of published writings; thirdly, to tasks connected with committees and other bodies which aid the Bishop in work of a diocesan character. That the Church has need of a certain number of clergy retained for these purposes, no one can doubt.

In undertaking one or other of the various types of service, outside the Cathedral, which are open to their choice, deans and canons are, moreover, only harking back to their original position of *fratres episcopi*,—"brethren of the Bishop"—having tasks partly local and prescribed, but partly general and affording scope, within wide limits, for the individual to follow his own bent.

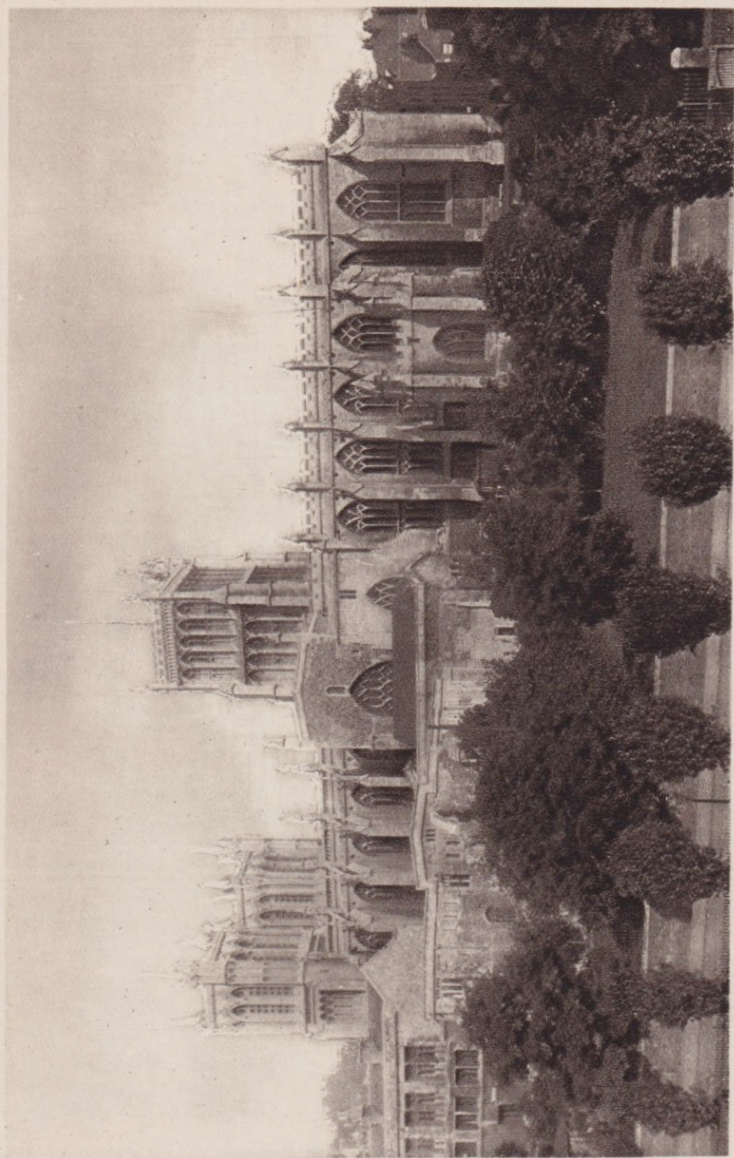
THE HISTORY OF BRISTOL CATHEDRAL

By the late CANON ALFORD, C.B.E.

FOR the legendary beginning of this history, we must turn our thoughts back to a period many years before the first stone was laid. There was a day when the early British Christianity had been driven into obscure corners of the land, and especially into the hills and valleys of Wales. Augustine and his band of missionaries had landed in England, made Canterbury their home, and, journeying westwards, held conference with the Welsh Bishops at Aust (Austin, Augustine) on the Severn bank. A few miles thence would have brought them to Bristowe, where, on a little hill outside the town, Augustine and his disciple Jordan are said to have preached the gospel to those who came out to hear them.

That hill is now called College Green, and there a simple Christian chapel was built, and dedicated to St. Jordan. Traditionally this was replaced by a small Anglo-Saxon church, of which there is, perhaps, a relic in the roughly-sculptured "Harrowing of Hell," now set up in the south transept of the Cathedral—a witness to the Christianity of a thousand years ago.

Then, nearly eight hundred years since, in



BRISTOL CATHEDRAL FROM THE SOUTH
(Showing new Vestries and Library)



WEST TOWERS FROM N.W.

ITS HISTORY

1142, a Norman or Romanesque church was begun, cruciform in plan, with choir of three bays, central tower, transepts, and narrow nave, and was consecrated in 1148. Of this Norman church not much remains, but the great Gateway and the Chapter House, with its vestibule, indicate its former dignity and beauty. It was built as the Church of an Augustinian Monastery, or House of Black Canons, which was founded by Robert Fitzharding, Provost of Bristol and progenitor of the Berkeleys, who afterwards became himself a canon of his own Foundation. He and other members of this family are buried in the church, and the effigies of several of them are there to be seen. To these "Founders" Henry the Second, himself educated in Bristol, gave a charter.

To the first thirty years of the thirteenth century belongs the Elder Lady Chapel, running out from the north transept. It is built in the beautiful Early English style of architecture. This Chapel, dating from the period of Magna Charta, originally lay parallel to, but separate from, the Norman choir, but the later and larger choir was spread out to meet it, two arches being opened out between.

We now come to the early part of the fourteenth century when Abbot Knowle rebuilt the choir and aisles and Eastern Lady Chapel, as they now stand, in the Gothic or Decorated style. These were days of vigour in the monastic life; more space was required than the Norman church afforded, and the Norman masonry was in need of repair. Hence the more ambitious plan. Four

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features of this Gothic choir should be noted—the unbroken lines of the arches from base to crown, the unusual treatment of the vaulting of the aisles, the passage-way beneath the windows, and the “Berkeley Recesses” in the walls below, these being designed for recumbent figures and found in all churches of Berkeley foundation.

Another century passed, and (in 1428 etc.) Abbots Newbury and Hunt restored the central tower and the transepts on Perpendicular lines, and carried out much necessary work on the cloisters and monastic buildings. These are all on the south side of the church—the refectory (with a beautiful Early English doorway) being now the Cathedral School, and the dortor being now (1923) rebuilt to serve as library and vestries.

The Norman nave was to have been rebuilt on the same lines as the choir, but before the work could be carried far the dissolution of monasteries was brought about, and the old nave, which had become ruinous, was removed. Not till some fifty years ago was the rebuilding taken in hand, but it was carried successfully through under Dean Elliot and Archdeacon Norris, and the great church is now once again cruciform and complete with nave and western towers.

The internal dimensions of the Church are these:—length, 300 feet; width, 69 feet; width at transepts and tower-area, 117 feet; height from pavement to roof-vaulting, 52 feet; height of central tower, 123 feet; height of western towers, 107 feet. Various internal features are worthy of attention:—the charming sacristy with its unique roof; the Berkeley Chapel; the

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Eastern Lady Chapel, with its sedilia ; specimens of ancient stained-glass ; the dignified choir with its miserere stalls ; recumbent figures of Founders and mitred Abbots, Berkeleys and Newtons. These, with a splendid organ, and many other features of interest, make the Cathedral worthy of its position as the mother church of the diocese, and give it a place amongst the greater churches of the country.

Such is a brief history of this sacred building, and of no less interest is the history of its guardianship and use, as for four hundred years it was the church of the Abbey of St. Augustine, and now for nearly four hundred years again has been the Cathedral of the City and Diocese of Bristol.

Under the rule of the Abbots it was a witness for God to all around, as the fraternity carried on a religious work suitable to those early times. Library, Hospital and School were important features in their daily work ; the gospel was preached and the sacraments administered, and the reverent performance of Divine worship was carefully maintained. When Abbots ceased their rule, and Bishop, Dean and Canons were (in 1542) placed in possession by Henry VIII, the old dedication gave place to that of the Holy and Undivided Trinity, and work more suited to the new age was instituted. Forty-eight Bishops of Bristol have now sat on the Episcopal throne, governing the Church in a Diocese altered again and yet again, and in a Cathedral City that has grown to ten times its former population. Thirty-four Deans have occupied the Decanal stall, presiding over a Chapter, who, as stewards of the

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things of God, have charge of the Cathedral and its services, and striving still to maintain, as the Abbots of old, the dignity of Divine worship and the glory of Almighty God.

APPENDIX

By CANON FLETCHER, D.D.

I HAVE been asked to add one or two brief notes to the sketch written in 1923 by my late revered friend, Canon Alford.

By the action of Henry VIII in 1542, Bristol, hitherto in the Diocese of Worcester, became the Cathedral City of a new diocese, the first Bishop being Paul Bush, whose tomb may be seen in the north choir aisle of the Cathedral. Two years later a code of statutes was issued to the Cathedral body in obedience to Royal command by the Bishops of Worcester and Chichester and the Archdeacon of Ely, and from a mutilated fragment of the first minute-book, we know that the Dean and Chapter met in November, 1544, and chose John Barlow to be Sub-Dean and Roger Edgeworth to be Treasurer. There were originally six canons and six minor canons.

Endeavouring to trace the effects of the progress of the Reformation one notes that, except during the Cromwellian period, the services were at all times choral and that organs were used. Some primitive instrument was sold to St.

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Stephen's Church in 1629, and a "greate double organ and cheir organ" set up. The accounts for 1550 show that incense was then bought. Whether this was so during the next three years, it does not appear. In 1554 it was, of course, in use and in 1555 Philip and Mary presented to the Church three copes and three "Aulter ffronts." From 1559 onward no purchase of incense appears in the accounts, and in 1561 orders were received from London to deface and hew down certain tabernacles for images on the rood-loft and in the sanctuary. In 1553 the Dean (George Carew) was displaced, as an adherent of the New Learning, but restored on the accession of Queen Elizabeth, and appointed, in plurality, to the Deanery of Windsor.

During Elizabeth's reign, no need being perceived for a nave, the site on which Abbot Newland had begun re-building was leased for domestic buildings. It would seem also that private houses were built into the remains of the Abbey. The accounts for 1620 record a payment, by one Mistress Robson, of rent for a garden near her house called "Le Dorter," on the west side of the burial-ground—evidently the site of the present vestries. These facts indicate the spirit of the age.

During the Civil War, the lead was stripped from the roof of the church and cloisters, but further injury is said to have been stayed. In 1649 the Parliament, which had for some years been endeavouring after the abolition of Cathedral bodies, passed an Act for the seizure and sale of their property, and that of Bristol suffered with the rest. At the Restoration the Dean and

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Chapter came to their own again, and the choral services were resumed. From the fact that, though organists had been in office from 1663 onwards, no new organ was erected before 1682, one might gather that the instrument of 1629 had escaped the attention of Puritan fanatics. But this is doubtful. At any rate, in 1682 a new organ was put in hand, much of which remains to this day.

If materials for the early history of the Cathedral are scanty, the fact is in great part due to the notorious Bristol Riots of 1831. In that year, on Saturday, 29th October, a mob burned down the Mansion House, and a large part of Queen Square, as a demonstration against Sir C. Wetherell, one of the sternest opponents of the Reform Bill, who had arrived in the city to hold the Sessions. Next day, political passion continuing high, the mob, excited by strong drink, crossed the river and attacked the Bishop's Palace, Bishop Gray having also opposed the Bill in the Lords. The Bishop escaped in time to Stapleton, but the palace was gutted, and an attack on the Chapter House followed. Since 1760 it had contained presses and shelves full of books, as well as a muniment room, and most of the books and MSS. were burnt, stolen, or thrown into the harbour. The Cathedral itself was only just saved through the bold front shown to the invaders by the then Sub-Sacrist and others, some of whom were Nonconformists.* The outrage had one good result. The repair of the Chapter House was the

* The whole story of the riots is told in Stanley Weyman's novel "Chippinge."

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occasion of undoing the vandalism of a previous Dean and Chapter, who had made sash-windows, of the style called after Queen Anne, in the south side of this grand Norman room. Under the floor, too, were discovered twelve stone coffins, one of which had, in place of a lid, the slab on which is carved the "Harrowing of Hell," referred to above (p. 16).

In 1865 a proposal to sell, for the erection of business premises, the land once occupied by the Norman nave, and then (as we have seen) largely invaded by private dwellings, had actually been approved by the Dean and Chapter, and it only remained to affix the Chapter Seal. A new Canon, later so well known as Archdeacon Norris, attending for the first time, pleaded for delay, and used the interval to rouse public feeling and interest. The deed of sale, which would have left the Cathedral for ever mutilated, was never sealed, but instead a fund was started by Canon Norris to build a new nave. In 1868 the foundation stone was laid with Masonic ceremony. The dedication took place in 1877, and the west towers were completed in 1888, over £100,000 having been raised for the purpose.

THE ROLL OF OUR WORTHIES

By the VEN. R. T. TALBOT, D.D., CANON

WESTMINSTER has almost absorbed our national heroes, and the overflow has gone to St. Paul's. A provincial cathedral cannot boast, as a rule, of names on the greater scale, and Bristol is no exception. We have not here any "buried majesty," nor "sands . . . dropped from the ruined sides of kings." Our people, with a very few exceptions, walk well upon the lower terraces of the Mount of Fame. But that does not put them outside a general consideration. What are called the minor characters of Shakespeare are interesting not because the poet made them so, but because God made them so—and the poet had the wit to see it and give them "a place in the story."

The history of the Abbey covers nearly 400 years, 1142—1539. The founder, Robert Fitzharding, was a benefactor who thought and acted on a princely scale—an example not forgotten in the later history of this city. Fitzharding was born to wealth, and carried on his father's work as King's reeve, living in Baldwin Street. He espoused the doubtful fortunes of the Empress Maud and Henry of Anjou, and was endowed by



THE CATHEDRAL FROM COLLEGE GREEN IN 1810
(Showing Elder Lady Chapel)



S.E. CORNER AND BERKELEY CHAPEL



ST. AUGUSTINE'S GATEWAY
from the South

the King with the forfeited estates of the Earldom of Berkeley. He was living peaceably in his house with Eva his wife, when, in true mediæval fashion, a sudden inward revolution shook to the ground the whole fabric of his thought. What was life for? What had they done for anyone or for God? What mark could they leave in the world? Questions like these, I suppose, crowded in. Husband and wife responded with a perfect heart and made themselves "an oblation with great gladness." A few years and the College Green, as we call it now, then part of Fitzharding's manor of Billeswick ("the beautiful spot"—the "green place"—*viridis placea*) is occupied by the original church and conventual buildings. Hard by runs the Frome, and, just across the water, the old house in Baldwin Street well in view. A popular religious order of the day, the Black Canons of St. Augustine of Hippo, were the chosen tenants, and a party of six (following the monastic tradition of the famous Abbey of St. Victor in Paris) were sent from Wigmore in Hereford, and began the eventful history of the Bristol house. A few years more, and Fitzharding was a canon on his own foundation, while Eva entered a Benedictine nunnery on St. Michael's Hill. A few more years, and they have fulfilled the purpose of their existence and gone home. Death, which has released their souls, has left us their dust in the parcel of ground they gave to us, and the present church is their grandchild. The window in the Newton Chapel tells, in pictorial form, the calendar of monastic worthies. Prior Richard, of the original building ;

Abbot David, of the Elder Lady Chapel ; the great Edmund Knowle, of the Decorated Choir ; Snow, his successor ; Newbury, the rebuilder of the great central tower ; Hunt ; the good Newland, or Nailheart, our chronicler ; and Elyot, of the Gatehouse. This is only a string of names and uninteresting, but there is another way of looking at the list. To each one of these men is due some portion of the church or monastic buildings. It is easy to trace to whose time this, or that, is to be credited. The men are lost in their work—they lost their lives in their work and now we find them in the operation of their hands. To have grace and endurance speaking for you at the end of the years, is to be well represented in the broad outline of your life—its trivial details being happily forgotten. The constant support of the successors of the founder, the Lords of Berkeley, many of whom lie buried here, deserves to be put on grateful record. They acted in the generous spirit of their great progenitor. When Abbot Knowle refused to harbour the body of the murdered Edward II, the act was attributable to loyalty to the Berkeleys, the last guardians of the king—it was a graceful acknowledgment of the fatherly care of a great family for the house at Bristol.

A little self-contained community of seventeen persons, possessed of corporate wealth, is not likely to be popular. Our canons at no time captured any public sympathy, and indeed provoked a good deal of public dislike. At the same time, they themselves were not exempt from the difficulties of existence, even in their protected

THE ROLL OF OUR WORTHIES

world. Sometimes they suffered from an incompetent treasurer, sometimes from heavy dilapidations, or from payment of pensions, called *corrodies*, imposed upon them by the Crown, or from forced hospitality. Times of great depression seized the small college; love grew cold and iniquity abounded, and then again the institution righted itself and went better. Here is a little picture by the Bishop of Worcester early in the fourteenth century, inquiring into sad reports about the Abbey. He says it has "fallen into such destitution that the canons, often at the hour of mid-day meal, having nothing on their board to eat or drink, have been compelled to send to the township of Bristol to obtain the bare necessities of living, either on loan or by gift."

And what about the studious side of their life? For a monk's study and his religion were never far apart. They both had and made books, but the winds of the dissolution scattered them far and wide. Some books came, by way of George IV, into the Royal collection of the British Museum. One book, now in the library at Lambeth, has the name inscribed of Thomas Cranmer, and a note that it was taken from St. Augustine's Abbey, at Bristol. But probably the simplest way we have of visualising this side of their work is to examine the fifteenth century Missal, in the Central Free Library, or the fragment in the Cathedral of a *Temporale*, a century earlier.

As the Middle Ages were wearing away, an old man, with his eye on the future, was stepping out and recording the "paces" of streets and lanes and churches, and gathering up, for those who

came later, details of the life of his time. This was William Wyrcestre, who returned to his native place in 1470, dwelt in a cottage outside the walls, by St. Philip's parish, and gave the harvest of a quiet eye in his *Itinerary*. The Abbey Church, which was a subject of his careful observation, has him in remembrance, in form and fashion as he lived, depicted in a window.

In the year 1542 King Henry VIII opened the second life of Bristol Abbey by setting up here the seat of a Bishop. The see was poorly endowed and the Dean and Chapter enjoyed no adequate provision. The Bishops came and went quickly, and lived in hope of translation. Generally speaking, they are not very interesting. Paul Bush (1542—1554) preferred his wife to his bishopric, and was deprived by Queen Mary. Nicholas Felton was one of the translators of the Authorised Version of the Bible of 1611. Howell, the victim of popular displeasure in 1646, rests in his Cathedral, under a stone now lost, containing the sole word "Expergiscar." Lake and Trelawney were numbered among the historic Seven Bishops of 1687. Robinson was the last of a long line of diplomatist prelates. Smallridge creeps into fame, as Favonius in the pages of the *Spectator*. But at the name of Joseph Butler we must make respectful pause. This great divine and philosopher lies buried in the Eastern Lady Chapel, and Southey has written his stately eulogy on the monument in the north transept. In the now ruined Bishop's Palace he lived for twelve years, and here, I suppose, took place that historic interview with John Wesley, wherein Butler ex-

pressed his characteristic dislike of the methods of the great evangelist. It was in the Palace gardens, walking by night, that the Bishop asked his chaplain the ominous question about nations going mad. In less than a hundred years—in 1831—something of that kind did happen, and Bishop Gray escaped the Bristol rioters in his servant's clothes, and was saved "but so as by fire" from "the madness of the people."* A plain slab at the south transept door records the valour of William Phillips, the Sub-Sacrist, who stood, crow-bar in hand, to stop the ingress of the insurgents.

Cranmer's dream of a Dean and Chapter forming a college—a "new model" monastery—was never realised. His hope and plan is easy to trace, but not its fruit. It is too much to say that Laud killed the plan—but he did prevent its ever maturing by his system of countenancing pluralist canons. The deans were generally possessed of other preferment. None of them stand out—unless Pepys' uncomplimentary reference to Glemham can be so designated, or Hume's reference to Warburton as "a low fellow" can be so described, or the naming of a fossil after Beeke can be considered fame. Those who may chance to have seen a copy of the *Spanish Traveller* of 1807, will remember his tale of the miserable depth to which the Cathedral had fallen. And in 1834 a Bristol citizen could write thus: "We have had neither Dean nor Prebendary in residence for

* George Crabbe, an old poet; Charles Kingsley, a poet yet to be, watched the flames from the heights of Clifton.

BRISTOL CATHEDRAL

many months, and on Christmas Day the entire duty of this establishment, comprehending prayer, sermon and sacrament, was imposed upon one solitary minor canon." But at last life asserted itself. In 1850 Elliot began the economic reform of the Cathedral; Pigou followed with the reform of structure and services; Willson, with the remodelling of the ancient school; Burroughs, with improvements in every direction. The canons, like the deans, do not come much to the light. Roger Edgeworth, one of the original canons and a famous preacher; Richard Hakluyt, never to be forgotten by those who love the English language, or the sea, or brave men; Sydney Smith, using his wit as a stalking-horse for his wisdom; Lee, the Hebraist; Moseley, who, against hope, believed that a nave would be built; Norris, who saw that it was done; Guthrie, the founder of Clifton College; Percival, its constructive genius; Ainger, with his silver tongue; and Barnett, the prophet of the poor—these all escaped obscurity and deserve to be expressed by name.

And now, leaving the clerks, let us come, in conclusion, to the strangely varied collection of lay human beings who find sanctuary here. There is not much dust of fine gold, but much dust of us poor, common people, who are so interesting to ourselves, and, as we trust, to God. Little children like William Peel in the Newton Chapel, or the Walwyn children, or young Wynne, stolen by gipsies and never heard of more—little people, whose going made a great hole in somebody's heart. It is worth knowing that Lucretia Leach is "within her husband's heart," that one

THE ROLL OF OUR WORTHIES

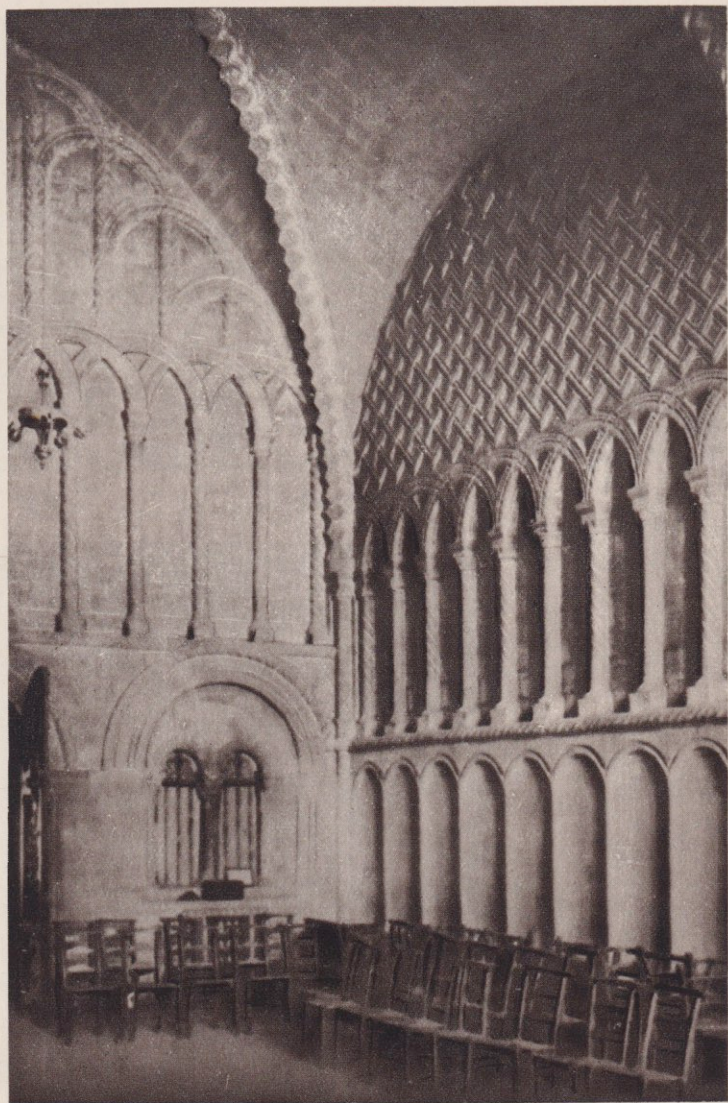
Burton was "without guile," and Urquhart "of most endearing manners." Here is blossom in the dust. And some there be that have beguiled life's tedious hours with a fireside tale like Jane Porter, or Emma Marshall, or Hugh Conway. Women like Elizabeth Draper, who earned the doubtful homage of a Sterne, and Lady Hesketh, who deserved the priceless gratitude of a Cowper. The memory of "Perdita" Robinson and Nell Gwynne is not far off—and the same world has been the home of a Mary Carpenter, a Mary Clifford, and an Ada Vachell. As we look around we see, as in a mirror, the picture of life's great passing show. Wander among the dead, as I have often done, in company with such an understanding spirit as the late W. H. Hayward, a prince of Sub-Sacristis. See Mason, paralysed by grief for his beloved Mary, too weary to close his graven eulogy, and helped to his conclusion by the hand of his friend, the poet Gray. And hard by you shall see the lowly grave of Woodward, "minister of the blessed gospel," with an ecstatic "Hallelujah" flying like a lover to the embrace of death. Colston and Morley, with their divine propensity for charity, are followed, in more humble guise, by Weeks, who kept a Bristol inn, and a heart open to the cry of the poor. Merchants like Killigrew Wait, Robert Hall Warren, and King, lawyers like Jere Osborne and Pearson, are here recorded. For painting we have our Bird and our Müller, for statuary our Bailey, Chantrey, Bacon, and, in a humbler way, our Tyley. Marshall and Fox are among our beloved physicians. Corfe and the boy Wesley

BRISTOL CATHEDRAL

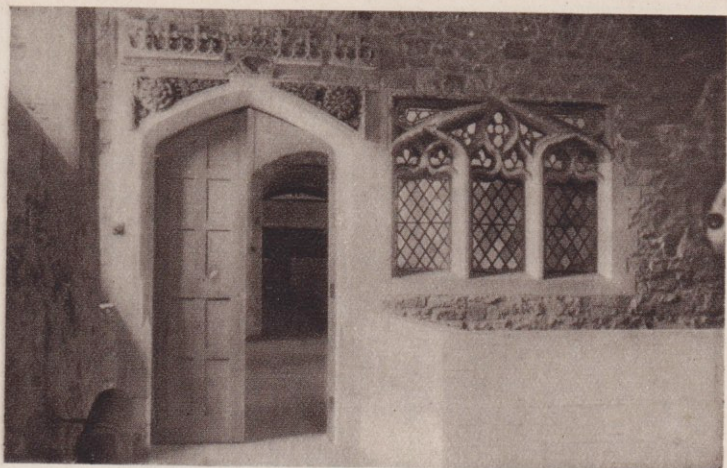
stand for sacred music. Catherine Winkworth and John Latimer are servants of the pen.

The solemn folds of battle banners and colours of Mercy adorn the nave and choir. Not forgotten is Major Gore, apostle of volunteering, and Sir John Stuart, Count of Maida, who made the running for Wellington. That great shepherd of the ocean, Cabot, looks down from the stained window. Some gentle smile will be elicited by the tombs of Sir Charles Vaughan or Lady Young, the Newtons, or others. Time has not ratified their self-importance. But as we stand by Southey's simple monument, we realise how one who spoke, albeit in a simple way, to the soul, has earned an abiding place in human esteem.

The elder Macready and Powell represent for us the dramatic calling. "These our actors are all spirits, and are melted into air,"—is true of the many more than they who, playing their parts in "this wide and universal theatre," have left their testimony on wall, or floor, or window, and made this house of prayer a mine of memories.



N.W. CORNER OF CHAPTER HOUSE



DORTOR PASSAGE, 1924



VESTIBULE OF CHAPTER HOUSE

THE ARCHITECTURE OF BRISTOL CATHEDRAL

By ROLAND PAUL, F.S.A.

ALTHOUGH Bristol is one of the smaller English Cathedrals, the architecture includes examples of all the so-called "styles" from Norman to Perpendicular, some of it designed on very original lines, and characterised throughout by the boldness of its general plan, good proportions, and much delicacy of detail.

From what remains of the original building, and from fragments found from time to time, it is clear that the Norman Church, attached to a Monastery of Austin Canons, founded by Fitzharding in 1142, was planned on very simple lines. To understand the architecture, the gradual growth and alteration of the building, the visitor should, on entering by the north porch, pass up the modern nave to the south transept, where the main walls are still largely those of Fitzharding's Church. High up in the east wall is still a small Norman window, and in the south gable (outside and above the level of the later vaulting) is another, and indications in the masonry of the steeper pitch of the early gable. In the opposite transept later additions have hidden any early work retained. From the measurements given us by William Wyrcestre, and the present remains, it

would appear that there was a nave of about five bays, with aisles and two western belfries (and perhaps a central tower), transepts and an eastern arm or presbytery, with aisles or side chapels.

The length of this eastern arm is conjectural, but it would not have extended beyond the position of the present high altar, and very possibly it was shorter. There was no doubt a porch on the north side of the nave, approximately where the modern porch now is, and there may have been small chapels on the east sides of the transepts.

The first important alteration was made in the early years of the thirteenth century, when a Lady Chapel in the Early English style was built on the east side of the north transept. This is attributed to Abbot David (1215—1234), who was buried in his chapel, and whose gravestone is thought to be the raised stone with a head and cross, now on the pavement of the transept, near the entrance to the chapel. The chapel is of four bays, and is remarkable for the beauty of its general proportions and for the curious and delicate carving introduced in the spandrils of the wall arcade. There are still some traces of Early English work in the jambs of the large (modern) window at the north end of the transept, and of side altars in the south transept and the adjoining Newton Chapel.

But it was not until early in the fourteenth century that any further work of importance was undertaken. Abbot Knowle (1306—1332) then planned and partly carried out a scheme for rebuilding the eastern arm of the Church on a

much larger scale, and although he did not live to see it completed, it seems to have been continued by his successors in office with but little, if any, alteration of his design. He began his new work—an Eastern Lady Chapel—about sixty feet eastward of the Norman east end, and the greater width of his new choir enabled him to build outside the Norman side walls, and to retain the high altar in position until the new work was well advanced. From the dates of burials of the Berkeley family, it seems clear that Knowle, after completing his Lady Chapel, first built the south aisle and the adjoining Berkeley Chapel, and afterwards the north aisle. His new north aisle incorporated the south wall of the Early English Lady Chapel—now known as the “Elder” Lady Chapel—and the consequent greater thickness of the wall at this point accounts for the deeply recessed arches, in one of which is a raised tomb, and the effigies of Lady Margaret Berkeley (1337) and her son, Maurice, Lord Berkeley (1368). Knowle was buried in front of the Rood Altar in the nave, and his successor, Abbot Snow, was also buried there, and it is not until 1353 that we have a record of a burial in the new choir, nearly fifty years after its commencement.

This enlarged fourteenth century choir and presbytery still remains—apart from its fittings and tombs—as it was left by Knowle and his successors. Considering its breadth it may seem to lack height. This is due to the fact that the side aisles have been carried up to the same height as the centre vault—an arrangement perhaps curious rather than beautiful. It may have been suggested by

the "Hall" type of church to be found in North Germany. There is no triforium or clerestory and light is obtained by very long windows in the side aisles. On the exterior, buttresses of great projection were considered necessary to resist the thrust of the vault. In the walls of the aisles are four arched recesses, of unusual form, for tombs, and three more in the Eastern Lady Chapel. Two in the south aisle have Berkeley knights, and there are three Abbots in the Lady Chapel.

The so-called Sacristy, forming the approach to the Berkeley Chapel, has many interesting features—some curious "skeleton" vaulting, bold leaf carving in the spandrels on the south side, traces of a fire-place and flue (the chimney is visible outside in a pinnacle), crockets on the east doorway, in the form of shells, and a long narrow recess, now glazed to show the Bishop's pastoral staff. In the Berkeley Chapel beyond are good shields on the front of a tomb on the north side, and the position of two altars with aumbries and piscinae.

The central tower and its vaulting, as well as that of the transepts, appears to have been the only further structural change in the church. The Norman tower may have become dangerous, and this work of Perpendicular date has given the Cathedral a very noble central feature. Its effect is somewhat spoiled, however, by the great width of the roofs of the nave and choir and their aisles.

The Norman nave remained standing, but it had evidently become ruinous by the date of the dissolution of the monastery, and Abbot Newland

(1481—1515) had laid foundations for a new nave to enlarge it, much in the same way as Knowle had enlarged the choir, and the outer walls on the north and west sides were apparently carried up to the cill level of the windows. It was never completed, and at the dissolution the Norman nave was condemned and pulled down by order of the King's Commissioners.

The church, at the formation of the see, in 1542, by Henry VIII, had therefore lost its cruciform plan. The choir was moved eastward; and the space under the tower, the transepts and one bay of the choir became the "ritual" nave. There is no record, I believe, of the destruction in the choir that must have taken place at this time; it must have entailed the sweeping away of the reredos and all the monuments and fittings of the choir. Some of the woodwork of Abbot Elyot's choir stalls was preserved, and this is now incorporated in the modern stalls. There are a number of interesting misereres and some fine carving in the fronts and stall ends, including birds and grotesque animals, a mermaid with comb and glass, Elyot's arms and initials, and the arms of the Berkeleys, with crest (a mitre) and supporters (two mermaids).

A stone organ screen from the church of the Whitefriars and presented by Thomas White, by his will, in 1542, was set up, but was destroyed in the "restoration" of 1860, when much damage was done. Some of its carved heraldic panels and other details have in recent years been built into the backs of the stone screens on either side of the high altar.

BRISTOL CATHEDRAL

The nave is modern, designed by the late Mr. Street, and completed in 1877. It stands approximately on the site that would have been occupied by Abbot Newland's projected, but uncompleted, work, and the cruciform plan is thus again restored.

Among other points of interest in the church that should be noted are (1) the heraldic glass in the tracery of the east window of the eastern Lady Chapel and the restored "Jesse tree" below; (2) some good glass in the side windows; (3) encaustic tiles found in relaying the floor, inserted in the pavement near the side walls; (4) the remains of a fine Perpendicular reredos at the end of the north aisle, and the curious tomb of Bishop Paul Bush near it; (5) an early sculptured stone—perhaps Saxon—found below the paving in the Chapter House some years ago, now placed against the east wall of the south transept; (6) a good piece of late screenwork in the arch of the Newton Chapel and near it the stone staircase, against the south wall of the transept, formerly the "night" stairs from the dormitory to the church. There are some Renaissance tombs and heraldry in the Newton Chapel, and two others near the west end of the nave. The fine organ case of later date should also be noticed—it is now placed above the stalls, on the north side of the choir.

The monastery was south of the church and a great deal still remains of the buildings. Out of the east cloister (of late date much restored) is a fine late Norman Chapter House, approached through an earlier vestibule. South is the site of the canons' dormitory and subvault (the new

vestries and library occupy the site). On the south side of the cloister was the frater or dining-hall, now the Cathedral School. Westward of this was the kitchen and near it the Abbot's lodgings (now the Headmaster's house) and the "King's Hall." This latter probably occupied the site of part of the present Deanery. Some of its walls are Norman, and there are traces of fourteenth and fifteenth century date in the interior.

The "Cellarium" formed the western range, and extended the full length of the cloister from the S.W. tower to the N.W. angle of the frater. South of the frater was a second or "lesser" cloister, and on the east side of the latter stood the infirmary. Some of the old walls, now incorporated with the ruins of the Bishop's Palace (burnt in the riots of 1831) no doubt belonged to it. Between it and the south end of the new vestries is an Early Norman vaulted room, which appears to have been in sixteenth century times used as a chapel.

West of the church is the great gatehouse of late Perpendicular date on Norman arches (largely if not entirely re-worked) and much restored in recent years. On the site of the present Public Library were remains of buildings, probably the Almonry, that formed a group surrounding the outer court of the monastery, now represented by College Square. On the east side of the Square are still to be seen the Norman archway to the Abbot's lodgings with later work added by Newland, and his rebus and the arms of the Berkeleys. In the courtyard, Norman work will be seen in the lower part of the south wall of the Deanery, and

BRISTOL CATHEDRAL

again later work by Newland on the east, with his rebus, a heart pierced with three nails, over the doorway, now an approach to the Cathedral School.

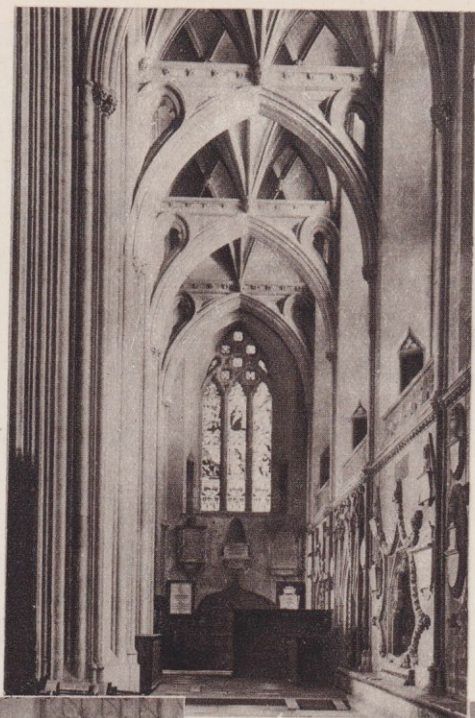
Perhaps the best view of these remains of the monastic buildings can be obtained from the modern Anchor Road on the south side—the frater with its coupled Perpendicular windows, flanked by the lesser buildings, and backed by the imposing central tower and Knowles' presbytery and Lady Chapel. A ground plan of the buildings, made a few years ago by the writer of these notes, is placed in the south aisle of the nave, near the Sub-Sacrist's desk, and the visitor who wishes to study the gradual growth and alteration of the church, and its adjoining monastic buildings, will be able to follow these changes easily by reference to the plan and the various dates indicated by colours.

Unhappily, the Cathedral to-day stands almost shorn of its original precincts, or "College," as they were called (as still at Durham and Worcester). The old Deanery was mostly demolished in 1865 to make way for the road to Hotwells; the rest of it and the Sub-Deanery, at a later date, were replaced by the City Library. The present Deanery was before that a canon's house. The names of "College Green" and "College Square" alone recall the more expansive past.

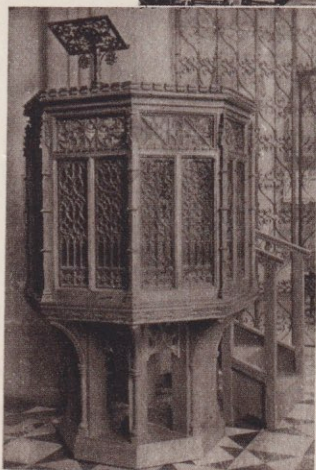
One fragment, however, of what vanished in the sixteenth century has lately been restored, through the generosity of Sir George Wills, Bart., as a memorial to his father, Henry Overton Wills, the founder of Bristol University. The vestry accommodation provided in a wretched building erected, after the riots of 1831, on the south side



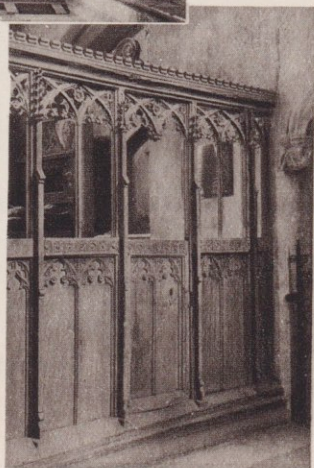
THE CHOIR SANCTUARY



SOUTH
CHOIR
AISLE
LOOKING
EAST



CHOIR PULPIT



SCREEN OF
NEWTON CHAPEL

ITS ARCHITECTURE

of the Chapter House had long been totally inadequate, and as part of the scheme of renovation promoted by the present Dean in June, 1922, this was taken down and a new building begun, occupying the site of the ancient dortor and its subvault from the south wall of the Chapter House to the wall of the graveyard. Completed early in 1924, it was dedicated by the Bishop of the Diocese on April 26th.

During the clearing of the site, traces of the eastern wall of this portion of the monastic buildings were found, sufficient to enable the old lines to be followed. Later walls were also uncovered, no doubt belonging to the house erected in post-Reformation days on the site, referred to in Canon Fletcher's notes (see page 21). Beyond the existing graveyard wall, at the lower level, the foundations of the original south wall of the dortor range were exposed. They show that it was seventy-six feet in length from the wall of the Chapter House.

The new building is of two storeys. On the ground floor are vestries and practising-room for the lay clerks and choristers. On the upper floor are vestries for the Chapter and the honorary canons, and a consistory court for the Chancellor of the Diocese, approached by a staircase from the east cloister, approximately in the same position as the former "day" stairs, to the canons' dormitory. Underneath, a "slype," or passage, leads to the graveyard on the east.

Over the vestibule to the Chapter House is a passage, long used as a consistory court, but formerly communicating with the canons' dortor

BRISTOL CATHEDRAL

by the "night" stairs in the south transept. This has been restored. The old lean-to roof covering the minor canons' vestry has been removed, and a room built over it as a library, approached from the south end of the upper passage in the new building. These two restorations are due to the generosity of Mrs. Richardson, of Abbot's Leigh. By the lowering of the paving in the east cloister and its re-roofing in oak, the eastern range of buildings has been brought back to something approaching its mediaeval condition. The opportunity has been taken to incorporate in the new building a great many ancient carved stones of various dates, which had been lying for years neglected in the precincts, and on the staircase and in its immediate neighbourhood will be found many details of architectural interest. Other relics of interest are being assembled.

At the moment of writing, the Berkeley Chapel is also being restored to something like its original condition and use by Captain Ernest Mardon, R.N.V.R., as a memorial to his wife. The original floor level has been recovered, and the lowering of the modern pavement will add greatly to the beauty of the twin chapels, which, as the new stained glass in the windows will suggest, are to belong especially to the boys and girls of the Diocese.

THE MODERN MISSION OF A CATHEDRAL

By the DEAN OF BRISTOL.

THE opening chapter by Canon Fletcher has indicated the original conception of a Cathedral Church and also that sketched by Archbishop Cranmer for the "New Foundations" of Henry VIII. Three features especially were to be prominent: WORSHIP of the highest order, with music suitable thereto; COMMUNITY LIFE, no longer bound by monastic rules, but centred in a common table; and RELIGIOUS EDUCATION, at once through the school which was invariably attached to a Cathedral and through the preaching ministry of the Deans and Canons.

The first has been a continuous and unvarying part of the Cathedral tradition. "Cathedral music," "the Cathedral type of service," are phrases which need no explanation; and under Mr. Hubert Hunt, the Cathedral organist since 1901, our choral services have consistently aimed at the best, both in the choice and in the rendering of the music. Only the other day they won high praise from no less an authority than Sir H. Walford Davies. True, the spirit of to-day is apt to rebel against the offering of worship at so

BRISTOL CATHEDRAL

great a cost* where so few apparently appreciate or benefit by it. But the old ideal represents something which we could ill afford to lose ; and the higher aim, surely, is not to suspend what represents an offering to God but to increase its spiritual reality. Whatever may be thought of sparsely-attended week-day services, there is no question of the deep impressions which a great Sunday service may produce. I for one shall never forget my first experience, at the age of eight, of a festival service in St. Patrick's Cathedral, Dublin.

The common life of Cathedral closes has not always been quite what Cranmer intended, though at its best it can be a most attractive thing. But the Chapter of Bristol has been denied it altogether by the ruthless destruction of our residence houses and the scattering of the canons to the heights of Clifton. With our Bishop also no longer at our side, as he was till 1831, we are a mere parody of a Cathedral from this point of view, the Dean alone residing on the actual premises.

But, in one direction, at least, we may claim to have advanced well beyond even what our forefathers aimed at, and that is in the educational work of the Cathedral. The duty of Cathedrals to be teaching centres is being more and more recognised at once in the selection of canons, in the diocesan duties sometimes attached to the stalls, and in the variety of fresh experiments made. In our Statutes (1544) it is expressly

* In our Cathedral, though since the war economy has compelled the reduction of week-day choral services from twelve to four, the cost of the musical establishment alone is about £1900 per annum.

THE MODERN MISSION OF A CATHEDRAL

ordered that the Dean and Canons "be instant in season and out of season in sowing the Word of God, as elsewhere, so also in this our Cathedral," so that "where ignorance and superstition used to prevail, there the pure worship of God should flourish, and the holy Gospel of Christ should be diligently and sincerely preached." Thus, apart from the actual teaching done in its Cathedral School, each Cathedral itself was to be an educational engine, guiding the great forward movement of religious thought amid which the New Foundations arose. In the presence of just such another forward movement of the human spirit, the same opportunity meets the Cathedrals once more, and the same duty is being more widely undertaken.

Here, at Bristol, we are doing what we can, apart from a complete remodelling of our School through my predecessor's efforts.

In the first place, the Cathedral offers the most natural centre for the education of the diocesan clergy. The last two years have seen the gathering of an annual "School of Theology," lasting two to three days, and attended, in one case, by over a hundred clerical "scholars"; and this is apart from special lectures to clergy on other occasions. The new vestries, etc., add facilities for a useful social side to such gatherings.

Secondly, throughout each of the last three winters, public lectures of a directly educational sort have been given in the nave, both by the Cathedral clergy and by distinguished lecturers from Oxford, Cambridge, London and elsewhere. The subjects have ranged from theology proper to

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social problems in the light of Christian principles. One course, on "Education and Religion," in which the Headmasters of Eton, Marlborough and Westminster took part, together with the Master of an Oxford College, two of the best-known of the younger London clergy, and a Harley Street expert in psychotherapy, has been published since (Hodder and Stoughton, 5s.), and may be taken as a sample. Laymen as well as clergy have lectured—and one laywoman, a very distinguished lady surgeon—and members of other Churches than our own: a point to which I shall revert. In every case, the lecture is followed by discussion in the Chapter House, which is often not the least useful part of the programme.

Thirdly, there is an educational side to another modern development now customary in most Cathedrals: the holding of special services for particular sections of the community, who thus attend "corporately" and have the opportunity of hearing the Christian message put with their special circumstances in view. Such congregations, too, are the more important because the proportion of non-churchgoers in them is more likely to be high; and the enthusiasm displayed for these special services, and the desire for their repetition, do suggest that here the Cathedrals may exercise a "ministry of reconciliation," by which the parish churches will ultimately profit. Among the groups and interests for whom, in the last three years, special services have been held in our Cathedral, one may recall—apart from the Lord Mayor and Corporation, the Territorials and the like—the medical profession, the teaching

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profession, the University, the city police, the postal employees of the city and district, the Boy Scouts, other boys' organisations, the Federation of Bristol Girls' Clubs, the Bristol Co-operative Society, ex-service men's organisations, the Federation of Old Boys' Societies, footballers and cricketers and the Y.M.C.A. All this is apart from big diocesan gatherings from time to time, and from special festival services in connection with congresses and the like assembled in Bristol ; and when these "extra-ordinary" fixtures are added to the regular routine of daily and weekly services, it will be realised that, at any rate, the Cathedral is being used and neither it nor those responsible for it are in any danger of mouldering in ease.

Even the ordinary services represent a considerable advance on what would have been found, say, fifty years ago. The Sunday evening nave service, perhaps the most far-reaching in its influence, was introduced by Dean Pigou, but only for nine months of the year. It now goes on throughout the summer also, with every sign of being valued. This summer, impelled by the tenth anniversary of the War of 1914, we tried, on two Sundays, going out afterwards to the High Cross on College Green, and the response and reverence of the crowd suggested further developments in this line next season.

Nor is it only a case of multiplying services. We try to "teach" also by bringing more reality and (where possible) variety into each. A set of seven special collects for the days of the week reminds ourselves and those who are present to pray for the various aspects and parts of the Cathe-

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dral's work ; and a scheme of special subjects for intercession, used each Thursday at the early Celebration and at Evensong, ensures that all the main interests of the City and Diocese, as well as the world-wide mission of the Church, are expressly prayed for at least once a year in the Cathedral. On the same principle, when we have a congregation of (say) teachers or footballers attending Choral Evensong on a Sunday, we do not hesitate to employ such "Prayer Book Revision" as will make the service fit the worshippers, by special psalms, lessons and prayers, and aim at having one lesson read by a real representative of that particular congregation : e.g., the Director of Education or the Captain of the Bristol Rugby Football Team.

In other words, for those now in charge of Bristol Cathedral, the modern mission of a Cathedral is rather to explore ways forward, in which others may follow, than to occupy picturesque positions in the rear of the fighting line. On somewhat the same principle, with the full knowledge and approval of the Bishop, we have welcomed representatives of the Free Churches from time to time.

One Advent, a memorable course of four addresses, after Sunday Evensong, on "Roads to Re-union," was given by Lord Hugh Cecil (for Anglicanism), Dr. Carnegie Simpson (for the Presbyterians), Dr. Shakespeare (for the Baptists), and the late Dr. Arnold Thomas (for the Congregationalists) ; and the Bishop of the Diocese was only prevented by illness from summing it up at the end. More memorable still was the Sunday

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in July, 1923, when, the Wesleyan Conference meeting in Bristol, the President of Conference, himself a Bristolian, high in honour among us, and chairman of the District, after delivering his presidential sermon in the morning, and receiving the Archbishop of Canterbury at the Conference the day before, preached in the Cathedral at the nave service to a congregation which packed the choir as well. The Bishop of Bristol attended officially, and the following Sunday himself preached at a leading Wesleyan Church. In such ways the Cathedral tries to justify its position as the mother church of the whole city—a church which, freed from the trammels of the parochial system, is able to stand above denominational differences in a way which a parish church cannot so readily do. And this, too, we hope, is educational work.

Meanwhile we have also tried experiments in putting away one reproach of the Cathedral system—the lack of touch between clergy and people, and the demoralisation of the Cathedral worshipper by privilege divorced from responsibility, seeing that next to no claims are made on his personal service and very few upon his purse. “The Cathedral Fellowship” seeks to band together those in our congregations who wish for a fuller and more fruitful churchmanship, and to provide them with a measure of Christian comradeship, a simple devotional rule of life, and a job of work to do for Christ and His Kingdom. In this last way we are often able to provide workers for parishes where workers do not readily grow. At the same time we have had to ask our con-

BRISTOL CATHEDRAL

gregations to raise a special Maintenance Fund, since our endowments remain what they were fifty years ago, and our expenses more and more exceed them. To this appeal a ready and generous response is being made.

Yet another not unimportant part of our routine is the reception, from time to time, of special parties of visitors. When such advise us of their coming, a member of the Chapter, where possible, meets them, especially if they are children from the schools of the city. As soon as the Berkeley Chapel is available (cf. *supra*, p. 42) as "The Children's Chapel," a short informal service in it will, we hope, be the normal climax of such visits. The Cathedral, it should be added, is open throughout free of charge, though for visiting the Chapter House, Vestries and Library, a fee of sixpence has, for reasons of control, to be asked. For the duration of "summer time" doors remain open till 7 or 7.30 p.m.

All of which, the reader will have realised, dispels the traditional idea of *otium cum dignitate* as the essential note of a Cathedral. The "leisure" supposed to belong to Deans is certainly quite unknown to the writer. And whereas, a quarter of a century ago, the canons of a certain neighbouring Cathedral took pride in the fact that they never even shook hands with the minor canons—so great was the gulf fixed between—the "dignity" of the Dean of Bristol has been for ever compromised by camping with the Cathedral choristers, and wearing for the purpose not gaiters, but shorts!

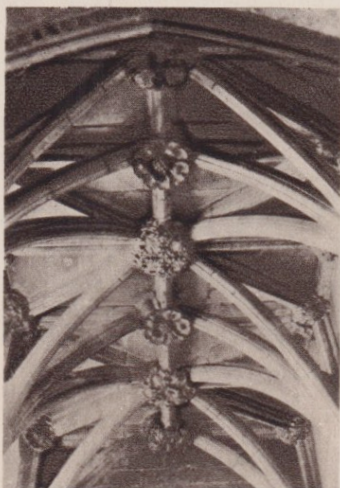
It is, of course, a great and, perhaps, risky



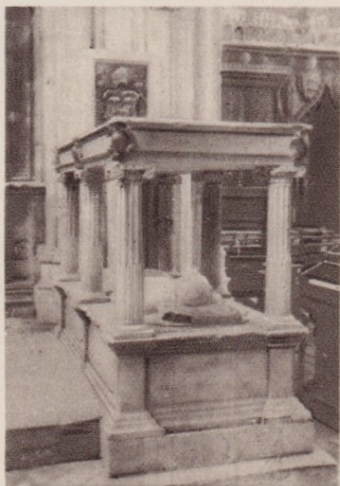
ELDER LADY CHAPEL



N. WALL OF ELDER LADY CHAPEL



ROOF OF SACRISTY



TOMB OF
BISHOP PAUL BUSH

THE MODERN MISSION OF A CATHEDRAL

experiment, to which modern circumstances have committed the old Cathedrals. But whatever may be the case in small cities, my own conviction is that, in places like Bristol or Manchester or Liverpool, a Cathedral has an almost unlimited opportunity. But it must, like our Lord's "wise scribe," "bring out of its treasure things new and old," combining the triple spell of beauty, learning and antiquity with the suggestion of wakeful and resourceful life. And I would end by thanking those—my colleagues on the one hand and the Cathedral congregations on the other—who have smiled on, instead of discouraging, a certain restless audacity in their present Dean, and by asking the prayers of all who read this little book for our own Cathedral and all the Cathedrals, that they may "glorify God in the day of visitation."

REMEMBER, O Lord, what Thou has wrought in us, and not what we deserve; and as Thou hast called us to Thy service, make us worthy of our calling: through Jesus Christ our Lord.—*Amen.*

DEANS OF BRISTOL CATHEDRAL

- 1542 WILLIAM SNOW.
1551 JOHN WHITEHEARE.
1552 GEORGE CAREW.
1553 THOMAS RAYNOLDS.
1554 HENRY JOLLIFFE.
1559 GEORGE CAREW (restored).
1579 JOHN SPRINT.
1590 ANTHONY WATSON (afterwards Bishop of Chichester).
1598 SIMON ROBSON.
1617 EDWARD CHETWYND.
1639 MATTHEW NICHOLS.
1660 HENRY GLEHAM.
1667 RICHARD TOWGOOD.
1683 SAMUEL CROSSMAN.
1684 RICHARD THOMSON.
1685 WILLIAM LEVET.
1693 GEORGE ROYSE.
1708 ROBERT BOOTHE.
1730 SAMUEL CRESWICK.
1739 THOMAS CHAMBERLAYNE.
1757 WILLIAM WARBURTON (afterwards Bishop of Gloucester).
1760 SAMUEL SQUIRE (afterwards Bishop of St. David's).
1761 FRANCIS AYSCOUGH.
1763 CUTTS BARTON.
1781 JOHN HALLAM.
1800 CHARLES PETER LAYARD.
1803 BOWYER EDMUND SPARKE.
1810 JOHN PARSONS (afterwards Bishop of Peterborough).
1814 HENRY BEEKE.
1837 THOMAS MUSGRAVE (afterwards Bishop of Hereford
and then Archbishop of York).
1837 JOHN LAMB.
1850 GILBERT ELLIOT.
1891 FRANCIS PIGOU.
1916 ST. JOHN BASIL WYNNE WILLSON (afterwards Bishop
of Bath and Wells).
1922 EDWARD ARTHUR BURROUGHS.

THE DEAN AND CHAPTER IN 1924

DEAN.

Very Rev. EDWARD ARTHUR BURROUGHS, D.D. Oxon.,
Hon. D.D., St. Andrews. (Appointed 1921.)

Formerly Scholar of Balliol College, Oxford, and Hertford, Craven and Derby Scholar and Chancellor's Prizeman of Oxford University; Fellow and Tutor of Hertford College, 1905-20; Fellow and Chaplain of Trinity College, 1920-21; Canon Residentiary of Peterborough, 1917-21; Chaplain to H.M. The King, 1917-21; Examining Chaplain to the Bishop of Liverpool, 1909-18, and of Exeter, 1918-21; Junior Proctor of Oxford University, 1914-15; Select Preacher at Cambridge, 1915; at Oxford, 1916.

Author of "A Faith for the Firing Line" (1915), "The Fight for the Future" (1915), "The Valley of Decision" (1916), "World-Builders All" (1917), "The Faith of Friends" (1918), "The Way of Peace" (1920), "The Latin Culture" (1920); Editor of "Education and Religion" (1924); Contributor to various other books, including "Liberal Evangelicalism" and "Towards Reunion."

Hon. Chaplain, Bristol Division R.N.V.R., and Commissary to the Archbishop of Sydney and the Bishop of Egypt and the Sudan.

CANONS RESIDENTIARY.

Ven. REGINALD THOMAS TALBOT, D.D. Oxon.

Stall IV: Appointed 1906.

Formerly Exhibitioner of Exeter College, Oxford; Curate of Gateshead (1885-89); Hon. Canon of Durham and Diocesan Lecturer in Church History and Doctrine (1889-93); Vicar of St. Thomas, Bishop Wearmouth (1893-1900); of St. Werburgh, Derby (1900-07). Archdeacon of Swindon since 1919.

Rev. REGINALD JAMES FLETCHER, D.D. Cantab. (Sub-Dean.)

Stall I: Appointed 1919.

Formerly of Peterhouse, Cambridge; Curate of St. Saviour's, Hampstead (1889-94); Reader of Gray's Inn (1894-1904); then Preacher (1904-19); Select Preacher, Cambridge (1908); Hulsean Lecturer (1911-12). Author of "The Pension Book of Gray's Inn" (Records of the Honourable Society), "A Study of the Conversion of St. Paul," "Dei Christus, Dei Verbum."

Rev. JOHN GAMBLE, B.D. (T.C.D.). (Treasurer.)

Stall II: Appointed 1922.

Formerly Exhibitioner of Trinity College, Dublin; Curate of St. Mary, Somers Town (1882-88); St. Philip, Regent's Street (1888-90); St. Andrew, Watford (1890-92); Vicar of Leigh Woods (1892-1922); Select Preacher, Cambridge (1923). Author of "St. Paul" (Dent's Bible Handbooks, 1902); "Christ and Criticism" (1904); "A Study on Pascal" (1907); "Spiritual Sequence of the Bible" (1911); "Christian Faith and Worship" (1912); "Baptism, Confirmation and the Eucharist" (1913); "Christian Symbolism" (in Hastings' Encyclopædia of Religion and Ethics) 1922. Editor of Newman's Apologia (1st ed.).

Rev. HERBERT BENTLEY FREEMAN, M.A. OXON.

Stall III: Appointed 1924.

Formerly of Trinity College, Oxford; Curate of St. Mary-the-Virgin, Oxford (1882-85); Assistant Master and Chaplain, Bath College (1885-86); Curate of Christ Church, Bath (1887-89); Chaplain of Algiers (1889-91); Curate of St. Anne, Soho (1891-99); Vicar of Burton-on-Trent (1899-1924), and Rural Dean of Tutbury.

HONORARY CANONS.

Bishop Cornish ..	.. 1890	F. Wrangham ..	.. 1918
R. G. Livingstone ..	.. 1900	H. E. Dandy ..	.. 1919
E. P. Cole ..	.. 1901	A. H. Sewell ..	.. 1921
W. E. Haigh ..	.. 1909	G. B. Havard-Perkins ..	1921
A. G. G. Ross ..	.. 1909	H. K. Knight-Adkin ..	1922
J. E. Vernon ..	.. 1912	C. P. Wilson ..	.. 1923
G. Hemming ..	.. 1912	C. A. Mayall ..	.. 1923
W. H. Fisher ..	.. 1913	M. P. Gillson ..	.. 1923
J. F. D. Stephens ..	.. 1914	J. N. Bateman Champain	1924
G. R. Wood ..	.. 1915	J. W. Thomas ..	.. 1924
W. Welchman ..	.. 1915	F. Norton ..	.. 1924
F. H. Manley ..	.. 1916		

MINOR CANONS

Rev. J. M. D. STANCOMB, M.A. (Precentor and Sacrist).

Rev. H. A. WATTS, M.A. (Deputy)

Headmaster of the Cathedral School.

ORGANIST.

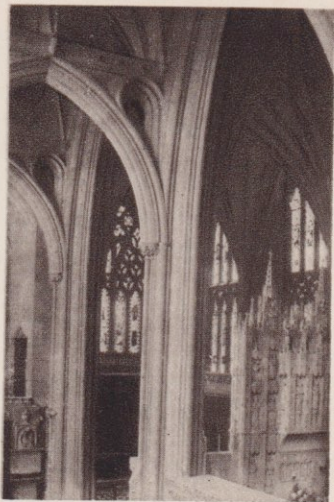
HUBERT W. HUNT.



THE DEAN AND CHAPTER, 1924
 Canon Gamble
 Canon Fletcher
 Canon Freeman
 Canon Archdeacon Talbot
 (The Sub-Sacrist)
 The Dean



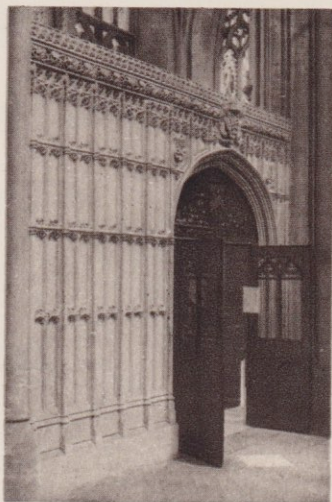
EASTERN LADY CHAPEL
TOMB OF ABBOT NEWBURY



EASTERN LADY CHAPEL
FROM ABOVE



NEW DOOR OF
CHAPTER HOUSE



SOUTH ENTRANCE TO
EASTERN LADY CHAPEL

THE CATHEDRAL ORGAN

By HUBERT W. HUNT

THE first record of an organ occurs in Abbot Newland's Roll, where a later hand has inserted an account of the "Good Abbot's" burial (1515) "by the dore going into the loft going to the organs." The next is of that which Thomas Dallam's organ of 1630 displaced. Nothing is known of the size or contents of these organs. In 1662, Robert Taunton, of Bristol, added a "chaire" organ to the existing instrument.

The foundation of the present instrument can be traced to the organ built by Renatus Harris (1682—85). This was placed on the screen which divided the nave from the choir at the point where the Bishop's Throne now stands. It had three manuals and nineteen stops, but no pedals. An independent choir organ was added by Seede in the eighteenth century, and pedals by John Smith in 1821. Pedal pipes were not added until 1838.

When the screen was removed in 1860, the instrument was rebuilt by Vowles, and contained thirty-three stops.

In 1907 Messrs. Walker and Sons (direct business descendants of Renatus Harris) constructed it as it now stands. There are sixty-one stops on the four manuals and pedals; the carved fronts with their pipes are those of the 1685 organ.

BRISTOL
& LONDON



PARTRIDGE
& LOVE
1879

